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a divine penalty, on account of the impurity of the English court'' (p. 51).

ARTHUR O. LOVEJOY.

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PROTESTANT THOUGHT BEFORE KANT. By Arthur Cushman McGiffert. New York: Charles Scribner's Sons, 1911. Pp. 254.

It is difficult to speak of this book without heaping up the superlatives. No adequate impression of its excellence can be given in a review; to be appreciated, it must be read. To read many books is to suffer many disappointments, and it is certainly pleasant to meet with one which fulfills high expectations. The reader is conscious from the beginning that he is in the company of a scholar, a man of learning, who could, if called upon, support his statements by a multitude of evidences which, for the sake of brevity and clearness, are not set forth in this book. The author is evidently a master in this field, and as a writer has the great merit of being able to outline the main features of the course of Protestant thought before Kant, while leaving out the non-essentials. It is like looking at a relief map, or surveying a landscape from a high point. One sees the mountain ranges, the course of the rivers, and is able to get his bearings. If desired, the guide could in this case supply accurate information as to special regions, for it is evident that he knows the details. It is the chief fault of specialists that they tend to lose the sense of proportion, and are unable to show to the beginner or the layman the significance of their researches. But this writer has the instinct of the artist, and he has not spoiled his picture by unnecessary detail.

A careful reading of such books by all who have the intelligence and education to appreciate them would contribute to the amount of broad-mindedness, tolerance, and real charity in the world. To survey the great movements of human thought, to understand their relations to one another and to know something of the genealogy of present religious ideas, is to orient one's self, to get one's bearings, and to answer in some fashion the question, Where are we now? What o'clock is it in humanity's great day?

Although Dr. McGiffert paints with a broad brush, his pic-

ture is not impressionistic. For instance, in contrasting the mediæval and the modern views of the world, he shows in each case what is fundamental. In the former the foundation was the conviction that the natural man was corrupt and depraved and fallen. Being without merit and bearing the burden of infinite guilt, man's salvation must be a pure gift of God. The logic of this conviction was all-determining. "The deity of Christ being the essential element in the doctrine of the Trinity, that doctrine, too, rested ultimately upon the belief in human corruption and helplessness, and would not have become a part of the faith of the Church had man been thought of in a different way." Upon this estimate of human nature rested the mediæval view of the church, the ascetic ideal of life, and that *contemptus mundi* which made science impossible. With the growth of the modern view of the dignity and worth of human nature there has come an alteration in doctrine and in religious conceptions. There is a changed ideal of life, nature is thought worthy of independent study, science flourishes, and social service is becoming one of our chief interests. The felt needs of men clearly determine their theories.

The spiritual portraits given in this book of Luther, Zwingli, Melancthon, and Calvin are masterpieces. The general relation of each leader to his time is set forth, and how the new and the old were blended in their thinking. Again and again we are shown how confusion in thought may weaken a great movement. Thus Luther's "doctrine of salvation was not in the least mystical; it moved wholly in the sphere of personal relationships. The adoption of mystical conceptions and forms of speech, whether due to the influence of Paul or of Catholic tradition, worked only confusion, and prevented his gospel from being fully understood and appreciated by those who came after him." The acceptance of views inconsistent with his controlling thought tended "to obscure his gospel and limit its influence."

Although Protestant thought is shown to have undergone a natural and intelligible evolution, the influence of the peculiar make-up of great religious leaders is here given its full significance. By their strength we are uplifted, and by their defects are we troubled. Like other men, they have been prone to generalize from single instances. The author is vividly aware of this, and speaks of the "vicious consequence of universalizing

an individual experience. Because one man feels his need of divine grace, therefore all men must need it; or because one man feels sufficient to himself, therefore all men are. The history of theology is full of this kind of thing, and many of the most serious controversies and misunderstandings have resulted from it." If we could always remember this, and could in addition realize the danger to clear thought from the use of capital letters and abstract nouns, there would be far less confusion and resulting disorder of life than there is.

Observe the case of Luther. According to Professor McGiffert, "the impulses which controlled him were never those of the scholar, the scientist, or the philosopher. He cared little for clearness and consistency of thought. A satisfactory and adequate world-view was none of his concern. Of intellectual curiosity he had scarcely any; of interest in truth for truth's sake none at all." He was not a theologian or institutional reformer, his supreme interest being in the practical religious life. Driven to a monastery by fear of the wrath of God, resolutely facing the ultimate consequences of the old estimate of man, seeking in vain to secure peace of mind by meritorious works, he underwent a profound religious experience, and found happiness in the sense of God's forgiving love. His experience differed from that of Paul in that the interest of the latter was primarily moral. For Paul, salvation meant salvation from sin, while Luther's sin "troubled him, not on its own account, but solely on account of the wrath of God which it entailed." Luther himself put this clearly: "As wrath is a greater evil than the corruption of sin, so grace is a greater good than the perfect righteousness which we have said comes from faith. For there is no one who would not prefer (if this could be) to be without perfect righteousness than without the grace of God." It would be unjust to Luther not to remember in this connection that in the end the resulting Christian life was not very different from Paul's ideal. For having been delivered from wrath, the child, happy in his father's house, could give himself to loving service.

But we see how inevitable was the transformation which Luther's gospel had to undergo when transmitted to others, *e. g.*, when expounded by Melancthon, even though the latter was a devoted disciple. Not having had Luther's religious experience, being a humanist in spirit, and moved by "a pedagogic

moral concern for the moral welfare of his readers," his master's position was by him nominally maintained, but really abandoned. The inevitableness of this and its profound significance for us all need no comment.

The nature of German Pietism and English Evangelicalism, the New England Theology, and the course of the Rationalistic movements in England, France, Germany, and America have been admirably set forth. The ordinary view of the Deistic movement is shown to be erroneous, and the increasing interest in ethics and in social service explained as a result of the new estimate of man characteristic of the modern world. The movements of thought which are here traced through several centuries are seen to lead naturally to the trying situation in which many have seemed to face the unwelcome alternative: "Either a mediæval man and a Christian or a modern man and a sceptic." "Mediævalism or irreligion, this was the alternative offered by consistent Evangelicals, and accepted by consistent rationalists." In closing, the author simply states, what it will be the task of later volumes in this series of "Studies in Theology" to show more fully, that the future belonged neither to the rationalism or pietism which were disputing the field when Kant began his labors, but that "new conceptions of religion have emerged and have resulted in forms of Christianity congenial to the temper and discoveries of the modern age, so that it has become possible for a man to be fully in sympathy with the modern spirit and yet remain a Christian."

St. Louis.

GEORGE R. DODSON.

MONTE AMIATA E IL SUO PROFETA (David Lazzaretti). By Giacomo Barzellotti. Milano: Fratelli Treves, 1910. Pp. xv, 359.

The author of this interesting and important work is already known to English readers through his "*La morale nella filosofia positiva*" (1871), of which a translation was brought out (1878) by C. P. Somerby, New York, as "*The Ethics of Positivism*," as well as through the pages of this JOURNAL. The volume in hand bears a title that is musical enough, but does not woo by any hint of weighty contents even the cultured layman to read it. Mount Amiata may be known to him commercially as a center of quick-silver industry, the mines there dating back to a remote antiquity. In geography he may have learned of